

The **+** WITNESS

MAY 4, 1967

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Story of the Week

Partnership Principle Proposed By Burroughs Committee

★ The report on the Partnership Plan will be presented at General Convention by a committee headed by Bishop Nelson Burroughs of Ohio.

Under the Quota System, in operation since 1922, the Executive Council levies quotas on dioceses based upon their current expenses. If these sums are paid the program approved by convention is assured. The committee states however that with the passing years "the irritations of this taxing procedure have multiplied."

Thus in 1958 the General Convention encouraged tithing by church people as a responsible method of giving. It also encouraged vestries to give one-half the ordinary income of their parishes to work outside the parish. More individuals became tithers and more parishes accepted the 50-50 proposal. Meanwhile the quota system remained in operation.

At the 1961 General Convention a committee was set-up to study the quota system. It urged the 50-50 proposal for parishes and also extended the same principle to dioceses in their relationship to the national Church.

These resolutions were reaffirmed at the 1964 General Convention, with the quota system continued for 65, 66 and 67, but stated that the Partnership

Plan should be substituted at the Seattle convention. A committee was set-up whose basis assumption, to quote its report, is that it should administer shock treatment to the Church's 44-year-old quota system.

The committee has worked hard in fulfilling the job given to it by the last General Convention, with a paragraph in the report telling of several meetings with the Executive Council and of sessions throughout the Church with partnership dioceses and others. The conclusions arrived at, and some of the reasons for them, are in the closing pages of the report, as follows:

"Quote"

Meanwhile, quite on their own, diocese after diocese has been quietly adopting the partnership principle within their own domains. They do not tax their parishes with a quota. They ask the parishes for a voluntary pledge to the diocese and to the Church at large. An intensive effort has been made in most dioceses to acquaint the people with the whole program of the Church. In some instances an annual visit is made by diocesan leaders to every congregation within the jurisdiction, to inform them of the progress of the diocese, and to disseminate information about our world-wide efforts.

One diocese has been engaged in this effort for more than thirty years. It has proportionately led the Church in missionary giving, and in the spirit of partnership with the Church at large, all this time. Today some twenty-nine dioceses have voluntarily adopted this principle, and have managed to remain solvent. The risks of voluntary giving are great. The faith and honor of each unit within the diocese, as it relates itself to the other units, has been tested and no doubt often strained. But the mast of the ship has held them, as the partners have held to each other.

Each diocese in turn, having trusted its parishes to share generously and often on equal terms with the diocese, was bound in good conscience to share generously, and often on equal terms, with the Church at large.

Perhaps the greatest change has been in the spirit of giving within these partnership dioceses. Their offerings are no longer "payments" or a tax. They are gifts, gladly albeit matter-of-factly put into the common treasury as joint heirs and partners are wont to do. When in some instances, the total offerings decreased momentarily, the deficits have been accepted in mutual trust rather than in recrimination. There has been a tightening of lines and a trimming of sails, while the crew faced the storm together. The Church's task took on the spirit of adventure,

an adventure in faith. It shook off the calculating shrewdness of a bookkeeping operation.

We would emphasize again that the partnership principle has sprung up from the grass roots. Pressure for its adoption has come from the Church itself. As a result of this pressure, the Church has stated its belief in the principle at two successive conventions, by implication in 1961 and by resolution in 1964. The 1964 Convention charged us with the responsibility of moving the resolution of this matter in 1967, and putting it into effect in 1968. It is the call of the Church that we are answering. It is not the promulgation of an executive order. At the same time, we are assured by the Executive Council and the Church center staff that they are ready to assume the same risks, that the dioceses which use this principle have themselves faced in the past.

Important Points

We would emphasize four points:

● There is no assurance that the partnership principle will produce more money for the Church than does the quota system. Some dioceses that are still under the quota system give more than half their current receipts to the general Church. We hope and believe that these dioceses will continue to give as much, and indeed more than they have in the past, under the new system.

● It is our belief that with the adoption of this proposal, there must be an intensive annual Church-wide educational program of stewardship training, based upon the House of Bishops position paper on stewardship. There must also be a strong informative program of visitation, by national leaders, in every diocese. The need for this is obvious, when it is noted

that currently 14% of parish income goes to work outside the parishes, and 32.3% of diocesan income goes to the Executive Council.

● The proposal before us has to do with the relationship between the Executive Council and the dioceses and districts of the Church. The Church at its highest level must set the pattern. It will no longer assign quotas. It will ask for voluntary pledges for the support of the general Church program. The joint committee has no recommendation so far as the inclusion or exclusion of General Convention assessments are concerned. Some of the voluntary dioceses include this assessment. Some do not. What, in turn, the individual diocese does within its own borders, is its own responsibility. The diocese may assign quotas to its parishes, or it may not.

● The joint committee recognizes that the partnership principle is a difficult one to implement. It is much easier, and simpler, to be told what one should give, than it is to determine the amount yourself. It is easier to accept a tax than it is to make a responsible offering. The latter requires a searching of soul. Surely the Episcopal Church has reached the stage of maturity when the dioceses can be trusted to make their own decision. So far as we know, we are the only family in Christendom which proposes this policy on the national level. We firmly believe that our people are equal to this challenge.

Therefore we propose the following resolution:

The partnership principle means the total commitment of our lives to God and to each other; and

On the general Church level to implement this means to accept the principle of giving to

others at least as much as we keep and spend on ourselves; therefore be it resolved, the House of Bishops concurring, that this 62nd General Convention of the Protestant Episcopal Church direct the Executive Council for the calendar year 1968 and thereafter, to seek from each diocese and missionary district, a pledge in the spirit of Christian brotherhood, to the general Church program, in lieu of the current practice of apportioning to each such diocese and missionary district its proportionate share of the program adopted by the General Convention.

"End Quotes"

The Committee

Bishops: Nelson Burroughs of Ohio, Ned C. Cole Jr. of Central New York, Henry I. Louttit of South Florida.

Priests: Dean T. Stevenson (now bishop of Harrisburg), Dean Lloyd E. Gressle of Delaware, Charles D. Braidwood of Michigan.

Laymen: John P. Causey, West Point, Va., William G. Ikard 2nd, Mesquite, N. M., John R. Sherwood, Cincinnati, Ohio.

Consultants: Lindley M. Franklin Jr., treasurer of the Executive Council, Richard P. Kent Jr., secretary of the Church Building Fund commission.

ANGUS DUN CHAIR AT CAMBRIDGE

★ A chair honoring Bishop Angus Dun of Washington is being established at Episcopal Theological School. It will be in world mission and unity.

Bishop Dun was dean of the school when he was elected bishop.

The plan is to have visiting lecturers of various denominations.

Role of the Church in World

Discussed by WCC Leaders

★ The 29-denomination U.S. conference of the World Council of Churches is continuing on an ecumenical path of dialogue with Christians of widely different traditions.

The in-depth exchange between conservative evangelical Protestants on the one hand and Roman Catholic leaders on the other appeared as a major ongoing council plan as the group held a three-day session at Buck Hills Falls, Pa. on the age-old Christian theme of "conversion."

And a recent report of the New York office of the council also spoke of the thrust toward churchmen of diverse beliefs and politics on the ecclesiastical spectrum.

At last year's meeting, delegates, who represent the so-called "mainline" Protestant, Anglican and Eastern Orthodox communions, had as a featured speaker Carl Henry, editor of the conservative Protestant fortnightly journal, *Christianity Today*, while Roman Catholic observers were among the audience.

This year's theme was again an apparent effort of the council to explore the meaning of Christian conversion among the members of religious "faith families," such as Lutherans, in an age when men in every country are confronted with economic and technological conflict.

"In the United States," the report of the New York office said in speaking of the conservative Protestant contacts, "annual consultations continue between some individuals here and a remarkably varied number of leaders of conservative evangelical groups. The per-

sonal enrichment from these encounters is great.

"The sustained attempt to understand and to learn from each other has done much to destroy negative stereotypes, to create rewarding friendships, to produce appreciation for the dynamics behind differing theologies, and — most important — to develop a fuller apprehension of the whole gospel of Jesus Christ."

The collaborative effort of the Council to work side by side with the Catholic Church has taken many forms at the international level — both in the theological sphere, as in ongoing talks about such thorny subjects as mixed marriages, and in service and joint social action projects to the world's needy and hungry.

One recent example was cited in the comment earlier this spring made by the Rev. Paul Abrecht, executive secretary of the council's Geneva department on Church and society. Abrecht, noted the striking parallels between Pope Paul's urgent call to Christian action in his encyclical, "on the development of peoples" and the findings of the 1966 world conference on Church and society organized by WCC.

Distinguished Speakers

★ Christians generally are "confused" about the term "conversion"—and they wonder how they can best make an impact, as Christians, in a non-Christian world.

"We all recognize we have a mission," commented the Rev. William A. Norgren of New York, director of faith and order studies of the National Council of Churches. "But how

do you put that to contemporary man?"

And in an era of competing ideologies and social ideas, asked D. T. Niles, executive secretary of the East Asia Christian conference, "How do you involve other people in enterprises for social justice and concerns? How do you get people who are not Christians to behave like Christians?"

On the platform with Norgren, an Episcopal priest, and Niles, a Ceylonese Methodist and a leading voice in behalf of the council's so-called younger Churches, were Richard R. Caemmerer, professor of homiletics of Concordia Seminary; William Schneirla, of St. Mary's Syrian Antiochian church, Brooklyn; and the Rev. John Garrett, visiting scholar at Union Theological Seminary.

Their extemporaneous remarks were in response to a questioner who held the discussion was too "esoteric."

Norgren maintained that while "the goal of conversion or the idea of saving a soul would probably horrify most residents of a modern suburban development," modern Christians need to cast aside previous connotations and develop "a theology of conversion" which will be adequate to the social questions of today.

"Why do 'conversion experiences' today seem to lead people away from social action and involvement rather than toward it?" he asked. "It would appear that it is because Christian groups in which the conversion phenomenon is still stressed tend today to be socially and politically conservative."

In earlier times, he said, it was possible for converted Christians to move directly into social action without becoming entangled in "major questions of economic and political and class structure."

The kind of group "witnessing" characteristic of the early Church is "basic in the world today," according to Norgren. And the response of the Church to men having humanist goals is both to "be in touch" with them and to do this in a particular Christian style of life.

Caemmerer, a member of the Lutheran Church - Missouri synod which is not a member of the World Council, commented that the word "conversion" is not much used in his communion.

"Our day needs to refresh the point of view of the New Testament that every Christian plays a crucial role in the transplanting of the Christian faith from person to person," he said. In this "work of the Holy Spirit in the human heart," he commented, lies the "corrective for the clannishness and smugness of the organized Christian group, or the complaint that the altruistic non-Christian is more important to society than the so-called converted Christian."

Christian social justice is "a form of love . . . induced by God," he observed.

Schneirla traced the development of penance and absolution in Eastern Orthodoxy from the desire of early Christian converts for "forgiveness of post-baptismal sins." While Orthodoxy has maintained a "hesitant position" relating to proselytism, the kind of "conversion experience" John Wesley underwent at Aldersgate preceding his break from the Church of England is "not uncommon" in Orthodoxy.

However, Eastern Orthodoxy has tended to regard such experiences as "purely personal." For instance, he said, uncontrolled emotion such as the phenomenon of "speaking in

tongues" is suspect to the Eastern Orthodox theologian.

Margaret Mead

Anthropologist Margaret Mead issued a plea to "stop talking about nationalism and talk about nationhood." She had almost the last word in a two-hour panel discussion on "The United States and world economic development."

Asked by Philip A. Johnson, associate executive secretary of the conference, to come to the podium and comment on what earlier speakers had said, Dr. Mead first voiced her objections to the word "nationalism."

"Nationalism is getting to be bad behavior in rich countries and good behavior in poor countries. We attach the suffix 'ism' to things we don't like and 'hood' — except for the hoods themselves — to the things we do."

Dr. Mead, an Episcopalian who will be a delegate to the WCC Assembly, said: "In nationhood, each nation realizes it owes its strength, welfare and protection to the other nations."

"The biggest nation is dependent on the smallest. That's why Albania can throw its weight around with a strength equalled only to Rhode Island in the United States."

Dr. Mead also observed that "this 'rich' and 'poor' nations talk is rubbish. And cutting lines through doesn't help."

"We have to think first of people. People are hungry, not nations. People are poor, not nations. People are dying, not nations. It's the nations' job to organize the will of the people."

"We have to be able to talk about the conflicts of the world in ways that are bearable to all. Today, no nation, including the United States, can protect its own people or children."

"We can destroy the world. But we can not save the world

without the other nations — in their nationhood."

During the panel discussion, David Cort, attorney for an industrial concern, said business enterprise in the U.S. is in a "unique position" through technical and management know-how to assist the economic development of impoverished countries.

Defending business enterprise against attacks from "intellectuals and the socially concerned," he observed: "It is surely not too much to ask that business enterprise be respected for possessing those very characteristics and attributes which it is expected to contribute to world economic development."

Eugene L. Smith, executive secretary of the conference, said the Churches' concerns in international affairs are "rooted in the love of God for all men."

Linking the international justice theme to the conference topic of the meaning of religious conversion, Smith said: "One crucial test of Christian conversion is whether one sees Christ as Lord of all the nations, as well as the individuals within them . . . We must seek every available way to protect and preserve human values."

DIOCESAN CHAIRMEN DISCUSS MRI

★ One hundred and 10 persons, representing 65 dioceses, met in Chicago, April 27-29, to consider proposed changes in the structure of the governing bodies of the Church, to be recommended by the MRI commission at the General Convention. This is the conference mentioned by Mr. Taylor in his report as a "testing" meeting.

Participants, by and large chairmen of diocesan MRI committees, were asked for advice and counsel on the recommended changes and for their opinions of what is happening locally throughout the Church.

EDITORIAL

Partnership Plan Will be Tough

THE CHURCH will be saddled with a farce, and a permanent state of hypocrisy, unless there is some serious rethinking and restatement of the "partnership principle and plan" which General Convention is expected to implement when it meets this year (see page three).

The plan itself is simple enough. Since 1922 the financing of the general Church program has been based on the quota system. That General Convention authorized a budget of a given amount for each year. By a mathematical formula each diocese was assigned a quota, representing its proportionate share of each year's cost of the proposed program. While the dioceses and missionary districts were under no legal constraint to accept the assigned quota they have consistently felt obliged to accept them, with few exceptions.

Under the partnership plan the quota system will be abandoned. As before, the convention will be presented with a three-year program by the Executive Council, and it will then decide to approve it in whole or in part. But the pledges by the dioceses and districts will be entirely voluntary — no specific quota amounts will be assigned or asked. Whether the dioceses in turn adopt the plan of voluntary pledges from parishes and missions, as 28 of them have done, is for them to determine.

While the plan is simple, the stated principle on which it is supposedly based is a patent absurdity. It holds that "each parish and mission; each diocese and missionary district, give to others as much as it keeps and spends on itself".

Succeeding General Conventions—1958, 1961, and 1964 — have beguiled themselves into commending this meaningless jargon, probably on the assumption that pious phrases can do no harm. But a pious phrase can become a pious fraud when people are expected to take it seriously.

In Church financing, as in fund raising generally, a good slogan may go a long way. But in an ethical religion such a slogan should not be called a principle.

What is wrong with this "principle"? It is a delusion and a deception. If it were followed it would destroy the organism to which it is applied. It is therefore not to be desired, even as a remote goal, as something toward which to strive. Even if it were assumed that it is a desirable objective, in theory, the reality is such that its implementation in the whole of the Church is an absolute impossibility. To adopt it as a "principle" would put large segments of the Church under a moral compulsion and judgment which they will never be able to meet under any circumstances.

Of course, there are parishes and dioceses which can maintain their functions by using only half of their income locally. But there are thousands of parishes which would have to go out of business in order to meet this "principle". Since they are not about to do this they would be permanently denigrated to a category of organizations who are not doing what on "principle" is expected of them, though what is expected is not at all within their capacity.

All this is so obvious that it forces one, with some shock, to realize that a serious body like General Convention can under certain circumstances bring itself to utter such utter twaddle. Yet the Burroughs committee—to be sure, with the best of motives and intentions—proposes to submit resolutions in Seattle which would have the convention affirm the "principles" in the same words. In effect General Convention is asked to say: "We are going to let your giving be completely voluntary, provided you give us 50% of your income."

In 1965 the parishes on the average gave 14.4% of their income to work outside them. It is rather absurd to talk about raising this to 50%. It flies in the face of ordinary common sense about parish financing.

One may take at random the 1965 figures of an actual parish. It had a total income of \$19,323. It spent on itself — all salaries, maintenance, pension fund, and special purposes — \$15,721. For diocesan assessment and general Church program it paid out \$2,587. If it were to give to others as much as it spends on itself it would have to operate on \$9,154—an absolute impossibility unless it gave up its plant, and that would make an end of it.

This parish, like so many, is in a small town

with a relatively static population. It can hold its own, getting the percentage equal to the national proportions of Episcopalians in the population. There is no on rush of new people. The pledges will increase in size dollarwise, but no more than the costs of operation, inflation being what it is.

Where the parish income is smaller than in this example, as it is to a large extent, the point is all the stronger. There are basic costs in the operations of a parish which affect the availability of money which may be given to others. It is not a question of motive or motivation, and no amount of promotional razzle-dazzle, dressed up as "principle", will make any difference.

The "partnership principle", if General Convention desires to keep the Church honest, must be abandoned or restated. If it is to have any meaning it would have to include due exemptions before the 50-50 percentages could be applied, since basic costs of parish operations are not self-indulgent luxuries but basic elements in the life of the Church.

It is for this reason that the 50% across the board "principle" cannot be justly applied to parishes, whatever may be said about dioceses. Again, some may be beguiled into thinking that

a "principle" may be no more than a pious hope. But Walker Taylor Jr., in his current summary of the MRI report already speaks of "a highly disciplined national program ingrained with a deep sense of priorities, and having it increasingly accepted throughout the Church as a first call on local resources and support".

One does not wish to denigrate the mission or missions of the Church, but neither does one wish to denigrate the congregations — the people — to mere program fodder. Also parish clergy and their functions are not sacrificial lambs for the slaughter for even the noblest of the mission of the Church.

At the least — in order to make it a principle — the scheme should be restated to say that "each parish and mission; each diocese and missionary district, give to others at least as much as it keeps and spends on itself" over and above the basic costs of maintaining a viable operation.

Unless General Convention resolves something of this nature it should not be surprised if the response to a very pious slogan is a very pragmatic smirk.

— E. John Mohr

Witness Editorial Assistant

MRI REPORT TO GENERAL CONVENTION

By Walker Taylor Jr.

Executive Officer of MRI

**THE COMMITTEE TIES IN WITH
THE PARTNERSHIP PLAN WHOSE
PROPOSALS ARE REPORTED ON
PAGE THREE IN THIS NUMBER**

The committee's study of the internal affairs of Convention has been quite limited because of the excellent attention to this by the Joint Commission on Structure of General Convention and the provinces. Moreover our assignment has more to do with relationships than with structure per se. However, many of the aforementioned proposals will profoundly shape the future impact of Conventions. In particular this is so because of the affirmation that Council is General Convention ad interim. This amounts to the integration of the executive function into

the legislative body, and will increase the influence of each. This merger of the two is characterized by the President of the House of Deputies becoming Vice-Chairman of Executive Council. It is also characterized by the Joint Commissions including at least one member of Executive Council. But most of all it is characterized by the direct access of Council to Convention in making proposals for future program. This is to say that Council, which is of the Houses, shall report and propose directly to them. Being entirely the agent of the Houses,

it will then speak to them, act for them, and do all things not specifically reserved to them.

In developing this theme of oneness in the Church, we believe a glaring imperfection lies in the exclusion of women from the House of Deputies. This fact is a denial of the wholeness which the gospel demands. Therefore, we join with the Joint Commission on Structure in its recommendation that such discrimination be eliminated, and the sooner the better.

In conclusion we will say that, if the proposal from the Joint Commission on Structure to enlarge its purview and to provide for an executive is adopted, then shall the MRI Commission be relieved of direct responsibilities for performing itself a study of structure. This may be accomplished through restrictive legislation regarding a successor MRI Commission, or by the actual practice of such a successor group. The latter may be the wisest course, and of this more later.

II STEWARDSHIP & COMMUNICATIONS

Posture

Being committed to the proposition that our common life must take precedence over our separate lives, we advocate that General Convention/Executive Council assume a permanently aggressive posture throughout the Church in promoting the national ministry. Specifically, this will include annual Every Diocese Visitations for two purposes: one, to secure financial and moral support for the General Church Program and, two, to insure feedback from the Church to these units. This view sees Council less as a broker and more as an entity in itself. That is to say, less of an exchange and distribution place for monies and ideas, and more of an advocate for a national and international ministry which cannot be as effectively performed by the clientele (the dioceses) themselves. General Convention/Executive Council will become the focal point of leadership, the chief expression of our corporate life. It will also become much more powerful in terms of influence.

Responsiveness

The above posture (which surely must come; the only question is When and How) will make mandatory the necessity for responsiveness to the Church's will, and Council's communications must be two-way (loyalty down begets loyalty up). This is often stated but seldom achieved under the present system, primarily so not be-

cause of the lack of expertise or desire but because of the box we are in—little flow with General Convention, built-in separatedness with the dioceses, etc. Much comes to Council that is negative and Council has to proselytize and defend its own existence. This activity only compounds the problem and this is why Council must be integrated with General Convention as the latter's deputy, the General Convention in the interim *de facto*, and *de jure* as much as possible.

Counterbalance

Such a posture will require a system of Voluntary Stewardship for the support of the national budget. A voluntary plan is necessary to counterbalance increased centralization in activity and structure. It will be required in order to sell the concept to a locally oriented Church. But more importantly it is necessary in order to provide the compelling motivating force in the leadership itself to go and tell the story, and listen. Since financial security becomes less certain under a voluntary plan, the leadership must be responsive to the demands of the constituency as well as aggressive in presenting its program. Therefore, we urge the adoption of the Partnership Plan at Convention, and must insure that there is devised a working plan for immediate implementation after Seattle. The question is solely, do we go off national quotas in 1968 or 1969? It cannot be delayed beyond then.

The common objections to the no-quota system on a national level are:

1. Council's commitments at home and abroad will be endangered by giving the dioceses such freedom.

2. The national Church cannot go off quotas until the bulk of the dioceses go off.

As to the first, we can only say that we know this will not happen if the elimination of the quota guideline is accompanied by a program of diocesan visitations such as we have suggested. As to the second objection, we do not impugn the motive of people who say this but we do say it is an incomplete understanding of the role of leadership required in this area. I heard in Toronto a story. An African churchman was in his bishop's office one day and there was a commotion outside. The bishop opened his window and then turned to his visitor and exclaimed "There go my people! I must follow them because I am their leader". This is too

harsh for the point but it makes it nevertheless.

In summary, then, while a system of Voluntary Stewardship will not in the immediate future radically alter financial support one way or the other, it is necessary to insure:

1. aggressiveness on the part of leadership
2. responsiveness to the constituency
3. a counterbalance to the proposals for centralization (while we organize centrally, we disperse financially).

Extra-budgetary Appeals

Having thus created a highly disciplined national program ingrained with a deep sense of priorities, and having it increasingly accepted throughout the Church as a first call on local resources and support, we will then run head on into the questions of extra-budgetary appeals and programs. Chief among these at the present time are the MRI projects, but ultimately the success of the central ministry will call into question all appeals that lie outside it — United Thank Offering, Church & Race Fund, Presiding Bishop's Fund for World Relief, et al.

In considering this development, which will rapidly become a critical communications problem, there are two over-riding facts: first, the ministries now being supported by the extra-budgetary appeals will not diminish but rather will increase; and, second, there will always be people who will respond to particular choices as opposed to a central system. Therefore, it would be unrealistic not to anticipate a growing sector of "2nd mile" appeals and budgets of opportunity, as well as a growing tension between them and the central work.

As respects the immediate question before the Commission — whether or not to recommend the continuation of MRI projects, the answer must be Yes. This is not to say, on the comparatively small question, that the Commission should oversee such projects, or that dollar goals should be set before the Church again (indeed we suggest the answer to these must both be in the negative). But it is to say that Pecusa cannot turn its back on the Anglican Communion, or ignore the magnificent accomplishments of the project system, or dampen the newly awakened interest in every one of our dioceses in specialized work of sister Churches in 61 overseas jurisdictions. This new spirit of mission simply didn't exist a few years ago.

As respects the tension referred to, between the central budget and appeals that lie outside

it, the following policy should be clearly enunciated:

The extra-budgetary sector of the Church's work is 2nd mile, and commitments to it are sought after the main pledge is made. This sector is justified by the very nature of things — the desire of many to respond to specific calls to mission, and the reality of such needs not being met in the main budget.

The foregoing suggests a very interesting possibility, namely, that all extra-budgetary appeals be integrated into one central Directory — a sort of Sears, Roebuck catalog of those things which remain undone and yet are characterized by a degree of planning and a demand for support which is of peculiar importance. This would not be terribly complicated, for the bulk of such projects are in the overseas area and that "catalog" was very nicely reproduced recently as an insert in *The Episcopalian*. The Presiding Bishop could even have one officer whose assignment would be to oversee all such appeals and to serve as liaison with the service departments and divisions. This might reduce the cost of administering the several programs now in separate existence.

In summary, the extra-budgetary sector of the Church's work will continue whether we are on quotas or not. The only difference is that if we are off quotas (all then becoming voluntary) the two sectors must be related, and supportive, and not competitive. This can be done.

III WHAT DOES THE CHURCH THINK OF MRI?

Ash Wednesday Letter

In answering this question we are of course faced with a highly opinionated thing. However, the question is critical because it goes to the very heart of the matter — an understanding of what we are to do as a Church. This is the mandate, this is the overwhelming question. It also raises a secondary but important inquiry: how long can the phrase "MRI" be used as a help instead of a hindrance in furthering God's mission through this Church?

The Ash Wednesday letter to Diocesan MRI Chairmen was one attempt to find out what the Church "out there" really thinks.

Summary of Replies

The replies continue to come in and I have only been able to send you the early ones. The expressions continue to be remarkable and gratifying, and increasing in number. There is

a breath of understanding, and a central commitment to mission, that surpasses what I sometimes observe at headquarters. Reading through these letters was like a drink of fresh water. The Church speaks and we in the hierarchy must listen. The Church is not dead. It is today a vibrant living body, searching, hungry, confused, but devoted to the cause of Jesus Christ.

Specifically, there are three things that may be concluded from these letters:

a. Many (most) interpret MRI very broadly and thus give us a mandate to mirror creative change of the widest sort in our opening night at Seattle.

b. Many still identify MRI as overseas and that gives us another mandate: to speak to this misinterpretation, to challenge it, and to replace it with a fuller understanding of the death and rebirth required of this Church.

c. The structural changes we will propose at Seattle will be well received in principal, since so many people long for something (almost anything) that will get this Church on its feet in a new response to the coming age.

An evaluation of the replies, developed in concert with the General Division of Research & Field Study, appears in the Appendices together with a summary.

IV WHITHER MRI?

Throughout the life of the Commission we have been sensitive to the fact that there was something inappropriate about one agency being charged with Mutual Responsibility and Interdependence in the Body of Christ. We have repeatedly said that MRI is a vision and not a program, and not confinable to this Commission. We welcome indeed the action of other agencies in giving a broader interpretation to the fact of interdependency. The Joint Urban Program, for example, is clearly conceived in this context, albeit pre-Toronto. The recent action of Executive Council in adopting the paper *The Negro American* and MRI was excellent and it laments quite appropriately that "the implications of the MRI document have been given only limited expression". Such examples are repeated at all levels in the Church.

As a matter of practice, we have been forced to assume in this triennium responsibility for activities that were important to the life of the Church but did not appear to be adequately taken care of by other agencies. These con-

siderations determined the nature and scope of our work on structure and relationships, the promotion of overseas projects, the North American Directory, literature for use in the parish, etc.

We now happily face the expectation that many if not all of the jobs we started in this triennium will be assigned to other agencies. The promotion of projects should be assigned to Executive Council. Our work on structure may best be continued by one Commission charged with that specific responsibility. The Mosley Committee may take on some of the other questions with which we have been struggling — renewal through a special event such as a Council of the Church.

All of this is exactly as it should be. The one thing that is clear about the job of the MRI Commission is that we are to work ourselves out of a job. We should measure the success of the Commission by what is added to the mainstream of Episcopal life, without considering the Commission itself. Still a practical question arises. If the activities we have taken on are assigned to the proper agencies, what work remains for this Commission in the next triennium? Should this Commission in fact be disbanded? Or should it continue in some other form than it has had to date?

We have discussed this question with many people in the Church, both those whose work is on the national level and those who are mainly active in their diocese and parish. Bishop Bayne's summary of his thoughts is of particular importance and is appended to this Report.

While there is by no means a unanimous view about the future of the Commission, there seems to be a reasonable consensus. We therefore suggest the following.

First, that we recommend to Convention that a successor to this body be continued through the coming triennium. Diocesan and parish MRI committees are in many instances just beginning to hit their stride. Some are still floundering and need every bit of guidance and help they can get. In still other sections of the country, MRI has yet to make an appearance.

The vitality of the diocesan organizations depends on local resources, and we cannot hope to maintain an effective network of MRI committees simply by creating a strong national body. But help, ideas and inspiration from New York is vital. We are optimistic that the national MRI conference in Chicago this month

will provide fresh impetus to (and from) many diocesan committees. This kind of national leadership should be continued in the next triennium.

In addition to the coordinating function of a national body, another task lies ahead for a successor Commission. There is great need in the Church for a group that does not have a specific programmatic responsibility, one that can instead be an evaluator, a stimulator, or, to use the term that is common in Scandinavia, an ombudsman. Few of the areas in which the Commission has been involved, and which should now pass on to others, are neatly wrapped up. We cannot say that "renewal" is now in the hands of a Council of the Church. Will there be a Council? If so how can it be heard? The Mosley Committee is grappling with this elusive and difficult assignment. It has progressed very creditably in its two meetings but the Committee's time is short and there are many diverse views. Indications are that it may recommend a structured process of renewal but this will require many people, many years, and many dollars.

The same sort of questions can be asked about future work on structural relationships or the continued acceptance of projects in the Church, or the communications nightmare which is this Church. Thus there is a need for some imaginative group to worry about the things that do not sufficiently worry anyone else; for someone to question what no one else can question; for someone to support what is not being adequately supported elsewhere.

We believe this is the role a successor Commission should play. We believe such a group is essential for the betterment of the Church's servanthood in this world. We have in part played this role in this triennium, but the Commission could be re-made in Seattle so as to be freer still to rush in where others will not or cannot tread.

Therefore we recommend that the Commission be continued but reduced to sixteen (4-4-8) instead of twenty-four members; that its reference point be the remaining four points of the MRI Document; that it continue as a Joint Commission; that it request an operating budget of \$75,000 per year, and a meeting budget of \$8,000 per year.

In concluding this Report which has attempted to reflect the views of the Executive Committee, there are two statements I would like to make

which are more or less personal — one on the Mission itself, and the other on the Church.

The Mission Itself

In this Report we have been primarily concerned with the form of mission, with the Church as an instrument of mission. Little has been said about the nature of mission — the mission per se. I am not uncomfortable with this emphasis on form instead of content, because the Christian mission defies an overall definition for every specific call to action. It has to be re-defined every day, over and over again, at every point of decision. It is a compelling force and not a universal recipe, a process and not a formula. It is validated by service, witness and worship. It is invalidated every day in me in a host of wrongs. Regarding its substance, therefore, I believe it is sufficient to say: Mission is the apostolic testimony of the Great Event of history which was —and it! — and ever shall be.

Regarding the Church

My abiding conviction is that in spite of its enormous error (even grossness at times) the Church is now just coming into its own. I refer to the Church in this instance as the organized body, the structure, the institution itself. Contrary to the prophets who foretell the Church's demise, I believe instead that a decade from now will see masses flocking to the mass. Why is this so? It is because the critical problems that beset civilization everywhere are rapidly approaching the point where they will become totally involvable — unless there is reference to the one, veritable Truth of all time, Jesus Christ Himself. The Church therefore as the champion of His Gospel will be forced into a role of increasing prominence in earthly concerns. It yet remains for the Church to fully recognize that it has no proprietary rights over this Gospel, and that His action is as much (even more) outside the Church than in it. But as the one body which has been chosen for the peculiar role of conscious attempt at insight, the Church's teachings will be weighed much more seriously in the years to come in the minds of serious men.

All of this is of course predicated upon the willingness and ability of the Church to reform itself, for in its present divided state this bright future is not foretold. The time is urgent. The woods are on fire. The trees are burning all around.

THE WAR NOBODY WANTS

By Benjamin Minifie

Rector of Grace Church, New York

TRYING TO THINK CHRISTIANLY ABOUT A PERPLEXING ISSUE

IN ALMOST every church service prayers are offered for peace, particularly for peace between the nations, peace in the sense of an end to war with its bombings and maimings and killings. Yes, we are always praying for it, but meanwhile an especially frustrating war goes on and on and we are tempted to ask, What good do prayers of this kind do?

We might answer that question in two ways. Firstly, the things we pray for in a church service should represent, should they not, the rightful concerns of the Christian community. It is not for us always to know how God answers our prayers, indeed some of them don't seem to get answered as we might have hoped and expected, but again I submit that when we come together before God the church ought to be directing our attention towards those needs and ends which should be our common concern in Christ. And surely world peace comes under this heading.

And, secondly, let it be remembered that there are many good things which even God cannot give us without our co-operation. He cannot stop the war in Vietnam by divine fiat. He will not take away the responsibility which he has vested in us. God's will, by all our knowledge of it, is peace, but it cannot come on earth without our choosing it and working for the conditions which will insure it or at least make it possible. Who was it said, All men love peace, but few men love the things which make for peace between men and nations. Our prayer must be more than lip service — it must be supported by the commitment and the service of our lives.

It is interesting to note that Jesus did not say, blessed are the peaceful or peaceable. He did not say, blessed are the placid, the quiescent, the inactive, those who passively accept things as they are, the peace at any price people, I was going to say, the neutral ones. Studdert Kennedy's verses are often quoted in this respect:

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears,

Peace is the power that comes to souls arriving

Up to the light where God himself appears.

Peace is not something static. Peace is dynamic. The gospel has it that God himself is a peace-maker. When we were separated and estranged from him, and it was all due to man's egotism which insistently puts self before God and neighbor — at bottom, as the Bible says, this is the cause of the division and brokenness of our life together — God took the initiative and came to us, and it was to forgive and restore us. This we believe is the meaning of Christ. As Saint Paul put it so simply, God was in Christ reconciling the world to himself.

Begin with Self

HE WENT to the very limit of self-giving to make peace with us. To believe this, to accept Christ as the one through whom the God of all being makes a way between us who were separated and himself, is to feel impelled to be a peace-maker yourself, a reconciling person, one who is prepared to forgive even as he has been forgiven.

It seems to me this is where we begin as Christians, right with ourselves. For there are more than a few people who constantly talk about international peace and inter-racial peace while in their private lives they are anything but peace-makers. Instead they are persons full of hostility and enmity. Sometimes the hardest place of all to be a peace-maker is in one's own home!

But having said this, we come back to the issue which is on every person's lips every day, the agonizing, frustrating issue of the war in Vietnam. If you are in earnest about your Christian profession, what does it mean to be a peace-maker here? Just the other day a sincere Church member, who like the majority of us is thoroughly confused and troubled about this most controversial of wars, said to me, What can any of us do about it? And I must confess I didn't have any ready answers, and I am suspicious of people who do. Can we think about this for a moment or two?

A relatively few people would say that the

only true Christian position would be to refuse absolutely to bear arms, as far as possible to have nothing to do with this bloody business of wholesale killing in the name of patriotism or self-defense or "freedom", or whatever the so-called justification, to renounce war as utterly immoral to both victim and victor alike.

This is a possible position, the pacifist one, and perhaps we need a few people to testify to it on moral grounds — but it is hardly a realistic position. The majority of Christians, including sincere and devout ones, have never been able to accept the doctrine of non-violent resistance as an absolute. There are occasions when force, even violence, must be used in dealing with persons, individually and collectively, and it is going to remain so for a long, long time. In a world of national sovereignties and power politics and many different codes of laws and beliefs, pacifism again, it seems to me, is unrealistic, if not irresponsible, although, as I have said, maybe we need its witness to point up the utter horror and cruelty of war once it is unleashed.

And is it not also true that war in our time has become so destructive and suicidal, should the ultimate weapons ever be used and vast supplies of them are in instant readiness, that if only on the grounds of self-preservation all men everywhere must come to renounce war as a method of settling differences. But again that day is not yet here, imperative as it is that it should be so soon.

The Demonstrations

WHAT CAN I do at this time? We are asking that question as Christians, of course. None of us has a blue print unless it is some of the people most active in the peace movements with their demonstrations and rallies, and among them are rabbis and priests and nuns and ministers of the gospel. One of the wisest and most kindly clergyman of the Episcopal Church in New York, a very reserved and older person whom I greatly respect, is in this group, and I honor him for it.

I am for the demonstrations as an expression of opinion and conviction in a free society, and I respect, I am even envious, of many of the people who participate in them. Such demonstrations also include, I am afraid, scores and hundreds of others who in their unkempt appearance are telling us they reject all authority, all that we have inherited from past generations

of law and order, of morality and religion. Many of these people are sick, and they readily identify with any movement of protest. But this is not to write off everybody else in the peace movements, not at all. The main trouble with them, as some of us see it, is that they are too sure of their position, they want peace but they don't tell us how we can get it, and when they try to tell us their answers are overly simple.

This leads me to say among other things that you and I might try to avoid this very pitfall of over-simplifying the critical issues before us. How often we do this and what a temptation it is. We do it about other peoples, we make general statements, mass judgments, about an entire race or nationality or Church. It saves us from the necessity of discrimination. It makes us feel superior, but it is always false because people cannot be dismissed and written off by our prejudices. They cannot be judged mainly or exclusively in terms of their race or religion or whatever it is.

Living with Communism

AND IN THIS COUNTRY we have tended to do the same with Communism. As Bishop Reeves said the other evening, we have been obsessed on the subject. Communism is one thing and it is all evil and it is to be hated and feared. This has been the American line. As a matter of fact, it is not all one thing or kind, even as we have been reading in the press. There are many forms of it — for example, the one in Yugoslavia which we have lived with on friendly terms for decades, and we must try to live with the others too.

It is encouraging to read that in some places in the Church dialogues between Marxist and Christian thinkers are beginning, and of course it should be so. This is the better way than the alternative of out-and-out condemnation and rejection of the other. Too long, both as Christians and Americans, we have over-simplified this great issue which divides the world. We were the free, the others were the enslaved. We were the good people, they were the bad ones. Communism was a monolithic force and it was all evil. It won't do any more to think and talk in these terms. They are not true, and they make for dangerous self-righteousness and stubbornness in an explosive world.

Let me add one other comment on this perplexing theme of trying to think — as Christians — our way through a war nobody wants.

In the past the Church has tried to be a restraining force and exercise its moral influence by making a distinction between a just war and one that could not be called so. For example, by any transcendent or decent human judgment Mussolini's attack on Ethiopia thirty years ago was completely unjust and unjustified. It was nothing less than a rape, as it was called at the time.

On the other hand, many theologians—some of them even in Germany — felt that to resist Nazism, hopeless as it seemed in 1939 and 40, to resist it with armed force was morally justified, for the alternative was a world succumbed to a vicious, inhuman barbarism. This was a just war.

Who would presume to say what the present war is? Was ever public opinion so divided? But again let us beware of over-simplifying! I myself cannot but feel that we have gotten involved in a local power struggle on the other side of the world far beyond any intention we had in the beginning, and now we don't know how to extract ourselves and cannot do so at this time and under these conditions.

Voices for Peace

I FIND MYSELF agreeing too with all the voices, the majority of which I respect, that are saying a nation as strong and mighty as ours can afford to humble itself in dealing with a small, impoverished country, one really with nothing comparable to our resources, as Vietnam, and promise once again to stop the bombings, to stop them indefinitely and unconditionally. This seems to be the one thing the North in that divided country insists on, and I am unhappy our government refuses to consider the pleas of the Pope, of U Thant, of numerous others in our own country who cannot be accused of not knowing what they are talking about.

Blessed are the peacemakers, said Jesus. Each of us can do something about that in a limited but important way in the circle in which he moves. And each can do something about it

in the world, little as it may be, in the things he stands for, in the witness of his life.

I've always thought a certain collect in the Prayer Book furnished the best clue of all to what peace really is and how it comes about. It is in the prayer for the family of nations where we ask that there may be established that peace which is the fruit of righteousness. Peace among men is not tranquillity and comfort. Peace is the fruit of righteousness. Peace comes where there is justice in the affairs of men, where the strong are concerned about the weak, and the righting of the wrongs in the world, where all peoples have equal access to the good things of this life.

With this in mind, we might ask the question, do we want peace between the races in this country, an end of racial strife? If we do, the price is high, for, as we have said, peace is the fruit of righteousness. Then all citizens in this country must have equal opportunity. Twenty million of them must not be crowded into slums and kept in menial jobs just because of their color. Prejudice must be surgically dealt with in a good many of us. Yes, peace is a very costly thing.

Do we want it between the nations? I'm not sure it can be so with so much of the world half-hungry and otherwise lacking too, while our country gets richer and more powerful year by year, controlling the economy of our neighbors, draining off their young scientists with the lure of our dollars, and so I might continue. I fear me peace does not lie in this direction. It is the fruit of righteousness, of justice, and America, if it can, must make up its mind what it is going to do about these conditions: to listen to the voice of the super-patriots among us, or to listen to the voices of those who speak for humanity.

In this, my role, your role, may seem to be infinitesimal, of too little consequence. Nevertheless we must play it and bear our witness and cast our vote. Blessed are the peacemakers, for they shall be called the children of God.

GENERAL CONVENTION REPORTS

★ This issue and the one for last week, dated April 27, give readers about all they need to know at this stage to have an intelligent idea of what is to

happen at the General Convention in Seattle.

Added to it should be a report of the commission on structure, headed by Bishop John P. Craine of Indianapolis, which wants the convention

streamlined — shorter, maybe more frequent, commissions and committees knowing what they are about before the convention opens, and cutting out most of the sideshows.

However important the re-

port of this commission is, readers now have the Taylor report in full and a news story in this issue on page three of the Bishop Burroughs report on the Partnership Principle and the comments on it by E. John Mohr as a signed editorial.

We are anxious to have the comments of readers, either with letters or short articles. Revolutionary changes are being proposed which call for wide discussion, so take pen in hand if you do not have a type-writer which is preferable.

form and content of the message.

"You present the image in the most clever, imaginative, cute, hip, up-to-date way possible. But be careful not to offend. By all means, don't offend the big money."

Public relations should be divorced from Christian or religious communication, McGraw insisted. "The word made flesh' commands our devotion to the divine truth regardless of the cost. The cross demonstrated the 'high cost of dying' long before funeral practice reached its present abortive state. In proclamation of the word you dare not be anything less than open, honest and fearless to cut to the core of the truth of the contemporary scene and human conditions.

"Christian public relations should be prophetic, even though this may not be very popular . . . proclaiming the divine realities of life in a dramatic way. Prophetic Christian communications should be concerned with all of the creative order, dealing with the machine age, the cybernation revolution, or what have you, speaking a word on behalf of man, making a play for human dignity and worth, looking to a new era of human existence."

McGraw suggested that some of the pertinent areas for religious communication should be the right use of leisure, reform of abortion law, dissemination of birth control knowledge, elimination of capital punishment and a total re-evaluation of our welfare system.

"Public relations may be 'hung up' with itineraries of bishops, committee and board appointments, and the vital statistics of the Church," he added. "But prophetic religious communicators dare not be so engaged."

Church Public Relations People Get Advice from Experts

★ Speakers at the annual meeting of the religious public relations council called on Church publicists to show less concern for the "image of the Church" and more for the "image of man."

Louis Cassels, religion editor and columnist for United Press International, an Episcopalian, and James McGraw, editor of the independent religious magazine, *Renewal*, both warned against preoccupation with the "image" of the institutional Church.

The two hard-hitting talks prompted the assembly of 100 publicists at the closing session to adopt a resolution urging religious public relations practitioners to present "the bread of the gospel rather than the stones of institutionalism" — a phrase used by Cassels — and to "declare a moratorium on trivia" — a request made by McGraw.

Another resolution paid tribute to religion in American life on its forthcoming anniversary, and asked that local chapters of the religious public relations council cooperate fully with local RIAL programs.

Cassels, author of three books on religion from a layman's point of view, praised the "efficiency and self-dedication" of those engaged in Church public relations. He then expressed regret that "much of your work

has to be drum beating for institutional self-interest."

"It is natural for you to serve the interests of those who pay your salary and you are doing as good a job as your highly paid colleagues in advertising and entertainment," he said.

His main criticism was directed towards "the higher echelon in religious structures," charging that "their concern for a good image of the Church was so weighted that it was at the expense of making contemporary theological concerns relevant to the average man — who is not much concerned with the institutional machinery of the Church, but is very much concerned about his own spiritual conditions."

Concerning the Church's portrayal of its social action involvement, Cassels said: "It may be giving the misleading image that a lot is being done. Closer to the truth is that it is still doing pitifully little, compared to the need."

McGraw referred to his magazine as one which "delights some and disturbs, angers and occasionally outrages others." He said: "In public relations there is the preoccupation with image to the extent of the suppression of truth. The fright of predicted reader or listener response and the necessary approval of ecclesiastical or organizational superiors dictate the

POVERTY CAMPAIGN IN BRITAIN

★ Plans to organize 200 to 300 "once-for-all" meetings throughout Britain to press home the problem of world poverty were reported to the spring session of the British Council of Churches.

The plans were announced in a joint statement by the Christian aid and international departments. It added that the need for individual and corporate action in public life to deal with poverty would be presented.

"An encouraging feature is that there is a strong possibility of active Roman Catholic participation in the campaign, and this we warmly welcome," the statement said. The Catholic Church is not a member of the Protestant-Anglican council but sends observers to meetings.

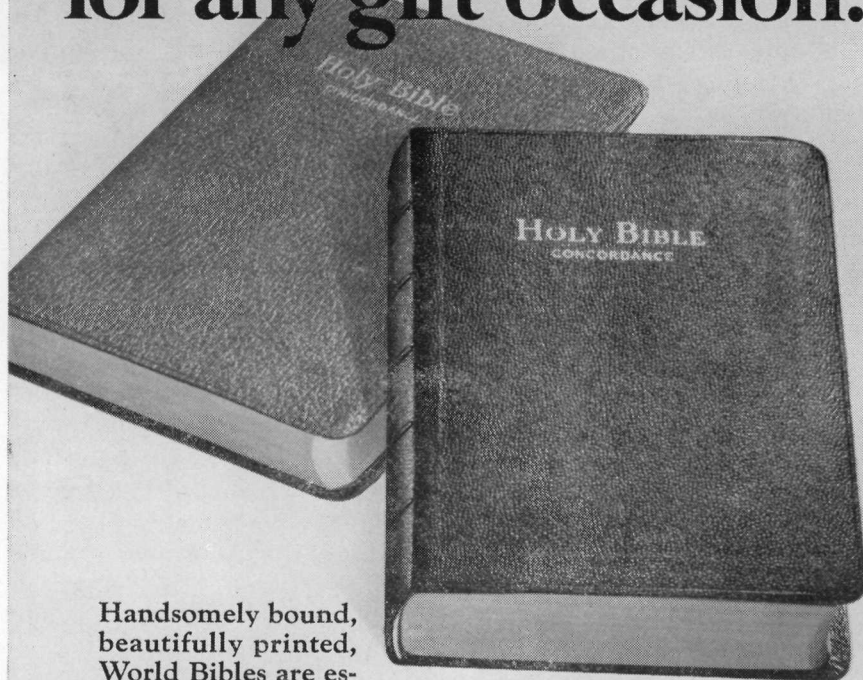
A working group produced a massive report on world poverty last year in which it called for increased aid by the British government. A shortened version of this report has since been produced and a series of regional meetings were organized in major cities.

A separate report by the Christian aid department reported that the department's income in the year ending Sept. 30 last was \$3,590,188, of which \$3,001,712 went to relief, health, social, refugee and similar projects throughout the world.

Since Oct. 1 further income of \$1,258,913 has been received. The yearly income figures are well in excess of those for 1965, but the report said that the special refugee week held in Europe last October was "somewhat disappointing" in the British Isles, the national total being approximately \$560,000.

The report added, "There has been increased cooperation with the Roman Catholic Church. We made our first grant to projects

World's Award Bibles for any gift occasion.



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given us by the Catholic fund for overseas development and with the approval of Cardinal John C. Heenan of Westminster.

"We have held an informal meeting with Christian aid staff and officers of Roman Catholic organizations to discuss future arrangements. It was agreed that it was important that we should do something practical together and decided that the national campaign for the world poverty and British responsibility report would be a good starting point."

LAYMAN HEADS COUNCIL IN AUSTRALIA

★ The new general secretary of the Australian Council of Churches, V. K. Brown, declared that it is an advantage to be a layman in a church organization.

Brown, first layman and first Anglican to be appointed general secretary, said that "some people find it hard to approach the clergy but easier to make contact with a layman."

"I have found it to be a help, too, in developing close friendships with people in the extremes of Christianity," he said. "The Church consists of people and it includes people of different functions. The layman certainly has his function. He can, above all, take part in the Christian ministry of loving and caring, forgiving and understanding."

Commenting on difficulties facing the ecumenical movement, Brown said that "the ecumenical movement can never die as it is our Lord's will that the Church be one."

Conversations among various Churches seeking union around the world have reached the stage where they must make concrete decisions, he said, and this meant "a wrestling in the lives of these Churches as to what they should do."

In some cases there was a common interest and agreement between similar groups in different denominations, although the denominations might disagree. He did not see that the Australian council could play an active role in the conversations now going on in Australia among the Methodist, Presbyterian and Congregational Churches since the Council is "a servant of these Churches."

Brown went on to welcome the decision of the Australian Roman Catholic bishops' conference to enter into formal dialogue with the council.

"We will look forward to their formal approaches and expect these will be made to the convener of the Australian council working group, the Anglican Archbishop of Melbourne, Frank Woods," he said.

It is expected that a joint working group, including about 10 representatives each from the Roman Catholic Church and the Council will be formed for discussions. The leaders will probably be Archbishop Woods, president of the council, and Catholic Archbishop Guildford Young of Hobart, who is chairman of the ecumenical affairs committee of the bishops' conference.

ASK A PREFACE FOR NCC STATEMENTS

★ The convention of the diocese of Oklahoma voted to request the NCC to provide a preface to all statements, reports and releases. The preface, which will be introduced at General Convention, states that "the views hereinafter expressed do not necessarily represent those of the denominations which are members of the National Council of Churches, since this (statement, report, release) has not been approved by the governing bodies of all such denominations."



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Archbishop of Canterbury Pleads For Unity at Paris Service

★ It was an emotional moment in one of the greatest cathedrals of Catholicism, Notre Dame of Paris.

The Anglican Primate of England — first Archbishop of Canterbury to enter Notre Dame in 447 years — knelt before the altar alongside the Roman Catholic Archbishop of Paris to offer prayers for Christian unity.

Archbishop Pierre Veillot of Paris found it difficult not to betray his emotions and just managed to hold back the tears.

Dr. Arthur Michael Ramsey, during a unity service which followed, offered a prayer for unity within the Christian Church.

He told the congregation of “the great danger we are in because of our unhappy divisions,” and prayed that “we may henceforth be of one part and of one soul.”

On completion of the service Dr. Ramsey and Archbishop Veillot knelt in prayer at a side altar before a statue of the Madonna. They then withdrew from the cathedral for private conversations.

Pressed later by reporters to comment on the “reconciliation process” that faces both Churches, he said this required “reciprocal sharing of worship everywhere,” serious dialogue between theologians, and “a new handling of the problem of mixed marriages.”

The Anglican Primate said it was very difficult for him to predict how long the Catholic-Anglican reconciliation process would take.

Dr. Ramsey’s visit aroused great interest in France, and several newspapers hailed him as an “ambassador of hope.”

During his news conference

he spoke with great feeling of his visit with Benedictine monks in the Abbey of Bec Hellouin. The monks there, he said, were rendering “a great service to the ecumenical movement.”

“It was very moving,” he added, “to share in the ecumenical prayers at Bec and at Notre Dame Cathedral.”

During his stay here he visited the headquarters of the French Reformed Church where he discussed the Church’s active role in French ecumenism.

Shortly after his arrival in Paris, Dr. Ramsey had celebrated the eucharist in St. George’s Anglican church, offering prayers for peace in Vietnam and for “a possible and just solution” to the crisis in Greece.

He told the Anglican congregation that the cause of Christian unity had been in his heart throughout his visit to France and that he had seen evidences of a unity between Christians that one “would not have believed possible” five years ago.

Auxiliary Bishop Julien Gouet of the Roman Catholic diocese of Paris and Msgr. Gianfrancesco Arrighi of the Vatican secretariat for promoting Christian unity attended the service in the Anglican church. Pastor Richard Mollard represented the French Reformed Church at the service.

Traditionalists Protest

Catholic traditionalists created an incident which marred the historic visit.

A small group of French “integristes” protested the appearance of Dr. Ramsey, holding that the Anglican churchman should not be permitted to pray and preach in a Catholic church.

About a dozen persons tore up a number of the unity service leaflets which were lying in the pews.

They were quickly ejected by cathedral officials. Observers doubted that their actions could be noticed from the altar by either Dr. Ramsey or Archbishop Veillot.

Asked about the incident later, Dr. Ramsey said, “I did not notice any demonstrations.” He told newsmen that there are “intransigents” in both Churches.

Meeting with de Gaulle

Following a conversation with President de Gaulle, he parried reporters’ questions by saying that “we spoke about the things that are of most concern to the Christian faith.”

Asked whether this included the war in Vietnam, he said, “I have supported the pleas for peace in Vietnam made by the Pope and the World Council of Churches and I continue to support these pleas.”

During an Evensong service at the British Embassy church, Dr. Ramsey preached a sermon which elaborated on the ecumenical theme of his visit. He called the Catholic services in which he had participated “a prophecy of the future unity of the Christian Church.”

“We who are Anglicans look beyond the Anglican Church to a vision of the unity of all Christendom,” he said. “And while in one sense the unity of Christendom is something to be achieved, in another sense it is already here through our possession of the Holy Spirit.”

Dr. Ramsey’s was the first official visit to France by an Archbishop of Canterbury since 1520. His next trip, he told reporters, will be to the United States, but the date and details of the itinerary are still uncertain.

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